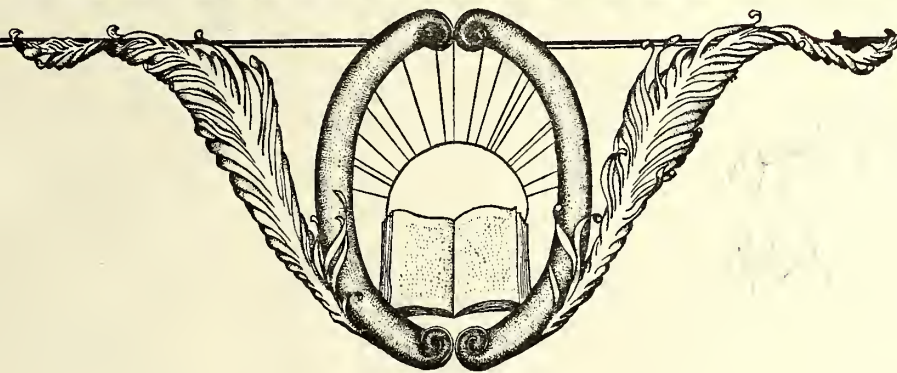


The Christian Sun

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A BIBLE.

The charter of all true liberty.
The forerunner of civilization.
The mold of institutions and governments.

The fashioner of law.
The secret of national progress.
The guide of history.
The ornament and mainspring of literature.

The friend of science.
The inspiration of philosophies.
The text-book of ethics.
The light of the intellect.
The answer of the deepest human heart hungerings.

The soul of strong heart life.
The illuminator of darkness.
The foe to superstition.
The enemy to oppression.
The uprooter of sin.
The regulator of all high and worthy standards.

The comfort in sorrow.
The strength in weakness.
The pathway in perplexity.
The escape from temptation.
The steadier in the day of power.
The embodiment of all lofty ideals.
The begetter of life.
The star of death's night.
The revealer of God.
The guide and hope and inspiration of man.—[Bishop William F. Anderson.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

ON BEING KIND.

Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. 4:32. Golden Text for Sunday, December 15.

Of course there are those who will take advantage of your kindness, and abuse it. There are others who will not appreciate your kindness, and who will only use it to further their own designs. And, moreover, such people will gloat over the advantages they derived from turning your benefits into their own private gain.

Admit all this, and more; still there remains the fact that more people are crushed by the world's cruelty than are spoiled by the world's kindness and generosity. I have known more people hurt by having the hard heart, and the cold shoulder, turned to them than I have known spoiled or ruined by having the good word, the helping hand, and the kindly deed extended.

Furthermore, if every kindly deed we did were to hit the mark and find its fruit we would get our reward immediately and lay up no treasure for the future.

Take into consideration the Lord Jesus. How much immediate return did He receive for His many deeds of loving kindness? They took advantage of His power to heal, His strength to restore, His willingness to help, His resources to feed the hungry; and yet they not only gave Him in return the hard heart and the cold shoulder, they killed Him with their cruelty and crucified Him for His kindness. And even when their iron hands were clamping with the death grasp about His warm heart, generously and most graciously He cried, "Father forgive them."

That was going a long way. You and I may not go that far, but ours is the privilege of beginning, of going some, of doing somewhat, even when our deeds are not appreciated and when our kindnesses are seemingly received with ingratitude.

There is, moreover, another and a somewhat different line of reckoning yet.

You cannot tell which kind deed of yours is going home and will hit the mark; or better still has hit the mark and borne its fruit. If thy brother offend against thee forgive him—seventy times seven. Now suppose you have forgiven him seven times, and are determined you will not forgive him the eighth. Yet it may be that the eighth act of forgiveness would have reached the mark, melted the hard heart and brought back to safety the erring brother. I know of

a case wherein one was forgiven eleven times. The one who had forgiven was well nigh worn thread bare, and was despairing. But the twelfth act of forgiveness reached the mark, and brought to permanent and life long safety and security. Another case comes to mind wherein a father forgave his son four times. The fifth time the son came back more resolved, more determined, more willing than ever before to remain true and fixed and steadfast and faithful—if only he might get forgiveness once more. But his father refused to forgive him, turned the hard heart and the cold shoulder. Four times was enough, said the father—and he broke that boy's heart, wrecking and ruining completely that boy's life. This was not Christ's way, for He said "seventy times seven"; not two times two only.

Forgiveness does not always signify further opportunity for indulgence, recklessness, bankruptcy. There is a wide difference between allowing your brother, or brethren, to bankrupt you, and your forgiving him or them in your heart. We can be kind and gracious and generous and forgiving without ruining ourselves, wrecking our business or weakening our influence. The teaching and economy of the Bible are not inconsistent with honest industry, business sagacity and absolute justice to self, to others and to all concerned.

Forgive does not always mean give. It some times means more than that; it some times means less than that; it always means that which is possible to us and that which at all hazard we are commanded of the Word of God to do. And since the Word commands it we know there is joy, gladness, glory—and ultimate gain in it. Lord help us to forgive.

LECTURES ON CAMPBELLISM.

Many ministers and ministerial students came together at Elon College last week to attend an Institute on Campbellism conducted by Rev. J. J. Summerbell, D. D., of Dayton, Ohio. We did not take account of the number who attended, but there must have been fifty or more. To say that all were delighted, edified, instructed, but puts it mildly. We do not know what practical results came from this course of lectures, not what the final result will be. But there is one thing of which we are certain: For vividness of philosophic insight, for forcefulness of theological treatment, for directness of logical statement, we have not heard any where an abler course of studies than these, and their production could come from no other than the mind

of a master in the field of mental and spiritual research. We repeat here what we said recently of his book "Mountains of the Bible," Dr. Summerbell is a writer of books and our church should keep him busy at writing books. These lectures on "Campbellism" are monumental and in some way must be given to the public. This world of theological thought and theories suffers in pain and anguish till this volume be brought forth. Men and women who care for righteousness to prevail, and for the sword to be thrust forth till peace come, owe it to themselves to have and to read and to ponder over that which Dr. Summerbell has put forth in these lectures. It would be cruel and unkind to the church and the world not to put in book form, so that they may reach a larger audience, and have a calmer and closer study, these marvelous and epoch making studies.

A MAN OF PRAYER.

The New York Herald says "A man of prayer" is the way many of the friends of Governor Woodrow Wilson class the next president of the United States."

Then this incident is related by the same paper when the next President was president of Princeton University. "At the alumni prayer-meetings of the college Y. M. C. A. one of the men we could count on to be present was Dr. Wilson. There on Sunday afternoons regularly, with a group of men about him, you could find Dr. Wilson on his knees in prayer for the University. When the question came up about abandoning the alumni prayer-meeting because it was not largely attended, it was at the urgent request of Dr. Wilson that this was not done.

"Dr. Wilson prayed aloud and he was not ashamed to be seen on his knees and to have it known that he was a praying man."

The Herald does the country at large a service in passing that fact along, for many of our young men need to know that men of eminence are not ashamed to be seen on their knees.

ABOLISHING HELL.

Our beloved Brother Barrett twits us in last week's Herald of Gospel Liberty for wishing that hell were abolished. "We could not vote to abolish hell" declares the Doctor, "till there is really no further need for it, and for the life of us we cannot see why Dr. A. wishes it done." So Dr. B. and "Dr. A." would certainly vote and stand together here. What we deplore, and what we want to see abolished is this eternal "need for it." Or, to make our position plain,

what burdens and breaks our heart is the multiplying millions who by cruelty, sin and shame, are helping to crowd and fill up the hell of fire which their deeds of obstinacy, disobedience and rebellion made necessary in "the moral government of God." It is not "Pastor" Russell's, it is not ours, to abolish hell; but what we could really wish is that both "Pastor" Russell, and good men everywhere would join in helping to abolish the necessity of it. And this is what we meant our language to teach—even if we missed the mark.

THOUGHTS OF CHRISTMAS

Every season, as Christmas approaches, the world rings again with the story of the good tidings of great joy. No matter how often it is repeated, nor how many times the world has taken up the sweet refrain, the same emotion of joy in the heart of the world that knows Christ, and gives itself to the era of good feeling. "Peace on earth, good will to men," seems to have become at last a reality. While the outside world may make much of the joys of the Christmas season, the thoughts and suggestions which it brings to the heart of the Christian certainly ought to fill his heart with joy unspeakable and full of glory.

Let us imagine ourselves in the field with the shepherds at Bethlehem. We are doubtless thinking with them of the words of that other shepherd of Bethlehem, "The heavens declare the glory of God." When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visited him?"

But listen. "Be not afraid: for behold, I bring you good tidings of great joy which shall be to all the people." How glorious for us all at the beginning of the year. The angel is beside us the glory of the Lord round about. Fear flees with the shadows which can not abide for the glory. May we all abide in joy and in the glory. When shadows impend, turn to the glory. When sorrows wail before our dwelling, we will turn to the joy of the Lord.

"The wise men from the east came." They are ever coming to him. Though humble and unassuming, he is able to teach and to lead them all. "What the sun is to the rose," said Tennyson, "Jesus is to me." In our own day, in spite of much confusion and unsettling of beliefs, his leadership is secure. Men do not care to spend time vexing themselves over critical questions about a Christ who has been crowned of God and

man. He has provided his right to rule the greatest and the best; they are bringing their choicest offerings to him and submitting themselves to his law, determined neither height nor depth nor any other thing shall separate them from him.

THE HORSE AND HUMANITY.

Whether the world is growing better or worse seems to be an open question: but that the world is growing less cruel is not an open question. We become more human with the passing years. So much so that a man who is cruel to his beast is himself not well thought of in a community. For men well know that one who is cruel to his horse, whom he has at his command, would be unkind, and even cruel, to men when he has them under his power. Cruelty is cruelty, whether it be to horse, hound or "hand." The reverse is true, and one who is humane to his horse may be depended on for kindness to his followers.

The New York Bureau of Municipal Research has announced that it will require individual drinking cups and shower bath for horses. This may seem to some as overreaching the mark—silly sentimentalism. But it is not. Ninety thousand horses die in New York City annually. Of this number 6,500 die, before their day with glanders—a disease communicated through the filthy public drinking troughs. It is somewhat in the line of humane conduct to help if possible, and prolong, the lives of those 6,500 beasts: for life is also sweet to them. And saving them brings satisfaction to the human heart.

A few years ago the cry for the individual drinking cup was set up for those who traveled on trains, or drank in public places. Now every one carries his drinking cup, and in a few years a common drinking cup on a train, or at a public place, will be a relic and the real exception, no where the rule. We are becoming more and more humane. We are learning that life is sweet and that sanitation, consideration, due thoughtfulness of self and others will prolong it.

A CHRISTMAS GIFT.

Are you going to send a Christmas gift that will be appreciated, and will do good? All right. Send The Christian Sun a year. That will last, and will mean fifty-two gifts in one. If you will send us the name of the one you want to give the paper to, with \$1.50, we will send to that one a neat Christmas card bearing your name, with the name of the one to receive the paper, and our pledge to send The Sun the year, with your compliments and best wishes. Send your

church paper to your friend. It will be appreciated, and will count.

ELON COLLEGE NOTES.

The Dr. J. J. Summerbell Institute on Campbellism, beginning Wednesday at 3 P. M. and closing Friday at noon was one of the most delightful events ever offered an Elon assembly. For six lectures of two and one-half hours each the sixty-three members of the Institute wended their way promptly to the Y. M. C. A. Hall, anxious not to miss a single word of the entire course of lectures, enthusiasm growing as the lectures drew to a close.

The following ministers from a distance hied themselves hither to our great joy and their supreme delight to hear Dr. Summerbell's lectures on Campbellism: Revs. L. F. Johnson, D. D., Raleigh, N. C.; C. E. Newman, Henderson, N. C.; J. O. Cox, Durham, N. C.; C. C. Jones, Wakefield, Va.; T. E. White, Ramseur, N. C.; J. W. Holt, Burlington, N. C.; A. B. Kendall, Burlington, N. C.; W. D. Harward, Newport News, Va.; D. A. Keys, South Norfolk, Va.; J. S. Carden, Durham, N. C.; J. D. Wicker, Sanford, N. C.; W. S. Long, D. D., Chapel Hill, N. C.; J. W. Harrell, Portsmouth, Va.; H. E. Rountree, Greensboro, N. C.; P. H. Fleming, D. D., High Point, N. C.; I. W. Johnson, Suffolk, Va; and P. T. Klapp, of Alamance County. These with the local brethren who make Elon the proverbial asylum of preachers and the large quota of ministerial students in the College, made an audience of sixty-three for the Institute.

Mr. H. M. Macleary, Suffolk, Va., paid the College a visit on Monday and Tuesday, accompanying his daughter back to her College duties after a brief visit home during the Thanksgiving season.

One of the College students Mr. Earnest Wade who comes from his home in Gibsonville to the College, had the misfortune to break his arm while cranking an automobile on Tuesday. He is in the Greensboro hospital and is reported as doing well. He has the sympathy of Faculty and students.

Uncle Jim and Aunt Myrtle, and little Miss Mary Lee and Master James L. are now residents of Waverly, Va. We congratulate Waverly and trust Aunt Myrtle will find occasion to use her fine talent as a primary Sunday school teacher, trainer of children, and musician in her new home. We know Uncle Jim has already found his place in the pulpit and in the hearts of his congregation.

Mr. O. B. Barnes and family moved to Greensboro, N. C., on Thursday, their

Continued on page 9.

MISSIONARY BOARD—PROCEEDINGS CONTINUED.

Porto Rico.

We rejoice that the friends of our mission work have made it possible for Dr. and Mrs. J. F. Burnett to visit our Porto Rico field and assist in the dedication of the Ponce church.

We rejoice that in our Porto Rico field we have so valuable equipment in building, and we urge our brethren and appeal to them to make it possible to enlarge our force of missionaries and native helpers at the earliest possible moment.

That we present to our brethren the loss by flood of our Arus chapel in Porto Rico, and urge them to immediately provide the funds to restore the building at this needy and promising point.

That we appropriate \$40.10 to cover bills incurred in preliminaries to the building of the Ponce church.

That the Porto Rico Insurance bills be paid out of the regular appropriation.

That Miss Mishler be requested to return to Porto Rico by January 1, 1913 if at all possible.

That the Foreign Secretary be authorized to make an appeal at once for chairs and windows for the Ponce church.

Home Field.

Appropriations were made for the following fields:

Albany, Mo.; Bangor, Me.; Coshocton, Ohio; Columbus, Ohio; Eastport, Me.; Indianapolis, Ind.; Lake City, Iowa; Lynn, Mass.; Lebanon, Ind.; Louisville, Ill.; New York Eastern Conference, Olney, Ill.; Portland, Ind.; Romeo, Mich.; Toronto, Canada; Western Idaho work; Wyoming; Walnut Hills, Dayton, O.; Manchester, N. H.; Winterset, Iowa; Washington state; and to the Southern Christian Convention for work at the following points: Chapel Hill, N. C.; High Point; Asheboro; Lambert's Point, Va.; Park Place, Norfolk; Portsmouth, Va.; Raleigh, N. C.; South Norfolk, Va.; Columbus, Ga. Several other points were referred to the Mission Council for consideration.

That the Board adopt the deed of the Boston, Mass. church, subject to the considerations therein expressed.

That until further arrangements can be effected, Dr. M. D. Wolfe be made the agent of the Board for the care of the Boston, Mass. church property and the conduct of the business connected with the Boston work, and that he be clothed with power of attorney by the Board to represent our interests.

That a loan of \$600. be negotiated with Mr. E. L. Goodwin payable on demand, and that the President and Secretary be

instructed to execute a note in behalf of the Board covering this amount..

That we approve the payment of \$50. to the Home Mission Council for Home Mission Week expenses.

That the objectives for our Home Mission Week be our frontier work and Franklinton Christian college.

The list of Home mission pastors was read and approved.

That \$6.20, the traveling expenses of Dr. M. D. Wolfe occasioned by the Boston work be allowed.

That the circulation of literature and other work in connection with the Social Service Commission be left in the hands of the Home Secretary under the direction of the Mission Council, and that he be authorized to represent the denomination at the Conference in Chicago in December charging the proportionate part of his expenses to the Home Mission fund.

That the Boston work be placed in charge of the Home Mission Secretary and Dr. M. D. Wolfe, who shall seek the advice of the New England Missionary Society and the Rhode Island and Massachusetts Conference in matters that concern these bodies. They, together with the Boston church, shall have authority to engage a pastor for the Boston church, and other workers as they may be needed using for the support of the work such revenues as may be available from the Boston property, or from special contributions for that purpose, or that may be appropriated by the Mission Council.

That the Woman's Board for Home Missions be asked to take the Boston work, Massachusetts, as a special objective, and that as soon as possible to notify the Home Mission Secretary of the amount which they will attempt to raise for this special work.

That the Mission Council be authorized to increase any Home Mission appropriation or to transfer any unused appropriations or to make new appropriations providing for emergencies in the Home field provided that the entire expenditure for the year 1913 aside from special funds shall not exceed the limit of \$7,500 fixed by the action taken upon the report of Finance Committee.

That the Home Secretary be directed to take up the request of the Manchester, N. H. church for permission to encumber the property with the offices of the Rockingham conference, and other New England brethren, and that the final decision after their advice has been received be made by the Mission Council.

That the Home Secretary correspond directly with the churches where the a-

mounts asked for are reduced and urge the churches to make the increase rather than leave the workers to stand the reduction.

Literature and Publicity...

That we express our appreciation of the able manner in which the Christian Missionary has been edited during the past year, and rejoice in the ready response that its readers have made to the Publisher's efforts to put it upon a firm business basis; and

That the Publisher's efforts in this direction be continued and that the Christian Missionary be placed upon a cash basis as soon as possible. Realizing the importance of missionary education among all our people we recommend that both our Home and Foreign Secretaries continue to send out from time to time such tracts and leaflets as in their best judgment are conducive to this end: definite literature upon Mission study classes, and books for study in classes should be brought to the attention of all our classes.

That the Home Secretary continue the Book department as in the past year and when advisable for the best interest of the work tracts be gratuitously given.

That we rejoice in the progress made in preparing the History of our Mission by Dr. Bishop and express the hope that it may be completed in the near future and that the committee already appointed, the author and the editors of the Christian Missionary, be authorized to proceed with the publication at their earliest convenience.

That we most heartily approve the efforts put forth by our Home Mission Secretary in connection with Home Mission Week and recommend that all possible means be used to make this a great event or week in all our churches.

That we endorse the Working Program and Efficiency Chart as presented by Rev. W. G. Sargent.

That we adopt the Livingstone Centennial and ask that so far as possible our churches co-operate as suggested by the Missionary Education on November under the direction of our Mission Secretaries.

Miscellaneous.

Dr. J. E. Bishop tenders his resignation as President and Treasurer of the Board as follows:

In view of the fact that the amount of funds furnished by the brotherhood is not sufficient to effectively work the ground already occupied in Japan and Porto Rico, saying nothing of enlargement either by the sending of new missionaries or effectively enlarging the force of native workers; and believing that with some readjustment of the work in the administrative department the dis-

tinatively missionary work of the department may be done by two men to the saving of some funds for the encouragement and work of the fields; for these reasons in the main, I hereby tender my resignation as President and Treasurer of the Board.

The following resolution was adopted: That while we appreciate the splendid self-sacrifice which prompts him to resign, we feel, after a careful consideration, that the acceptance of his resignation at this time would not be wise and that he be requested to withdraw the same.

Dr. Bishop then decided to accept and continue the work as requested.

That the Board express its appreciation of the faithful service of our auditors, S. O. Albaugh and A. F. Chase, and requests them to continue in the same capacity during the coming year.

That all unfinished business be referred to the Mission Council. That inasmuch as an amount of money has already been provided from a private source to provide a vacation for our Treasurer, Dr. Bishop, that a month's vacation be granted and then any amount necessary in excess of that contributed be appropriated from our treasury.

Dr. E. G. Coffin tendered his resignation as a member of the Board as follows: After two years of delightful fellowship with you in the work of the Board, I feel, in consideration of the manner of my election and the changed conditions since, under obligation to place my resignation from the Board at your disposal. The same to become effective at such time as may best facilitate your plans in selecting my successor. The reasons are as follows:

1. I was elected by the board largely because at that time I was near to the place of the Board meeting and easily available for the Mission Council. This has since been changed.

2. The expenses involved in travel to the Board meetings, with the additional fact that our eastern interests are already represented by a member elected by the Convention.

3. I am of the opinion that some one whose co-operation can be more complete will excel myself in usefulness to the Board.

The following was adopted: That in the matter of the resignation of Rev. F. G. Coffin, D. D. we deem it unadvisable for him to leave this Board and we deferentially decline to accept his resignation.

Several amendments to the Mission Board Manual were made and the former committee, the Foreign, Home and Recording Secretaries, were directed to

draft regulations and rules for the "Church Building Fund" and then proceed with the publication of the new manual.

That we express our thanks and appreciation of the hospitality extended to the members of the Mission Board by the Dayton friends who have with such kindness opened their homes to us.

Warren H. Denison, Secretary.
113 Cooke Ave. Norfolk, Va.

A PASTORS' CONFERENCE.

The action of the North Carolina and Virginia Christian Conference made it my duty to arrange for the holding of such conference before the first of March 1913. The object of this meeting is to consider problems that come before every pastor in the course of his work. We want to learn the best methods to employ in the solution of these matters—methods that have been evolved by ministers in actual service. Many questions that are vital to the success of our Master's work fail to be considered at our annual conferences, hence the call for this pastors' conference. We want to get in closer touch with one another that we may become more helpful to each other. I wish cordially to invite ministerial brethren of the Eastern and Western N. C. Christian Conferences to unite with us in making the conference more helpful to all who may attend. For our first meeting I name Elon College as the place and Tuesday after the first Sunday in January, at 9:30 A. M., 1913, the time, and I submit the following tentative program for discussion:

9:30 A. M. Call to order.

Conference Requirements:

1. Finance, how best to raise, L. I. Cox.
2. Missions, how to enlist our membership, Rev. P. T. Klapp.
3. The Sunday school, how to increase and hold interest therein, Rev. W. C. Wicker.

How to Develop the Church:

1. Present membership, to reach the Indifferent, Rev. J. O. Atkinson.
2. The unsaved, how to reach them, Rev. J. F. Morgan.
3. Church Work, how best done. Aid societies, committees, etc., Rev. H. E. Rountree.

The Pastor at Work.

1. Filling his Pulpit, Sermonizing, etc., Rev. C. C. Peel.
2. Filling the Pews, Rev. W. T. Herndon.
3. Evangelistic services, Rev. J. O.
4. Reaching the Indifferent, Rev. J. W. Patton.

5. Funerals, Rev. T. W. Stroud.

Let every one formulate and present such subjects as he feels a need of help in their solution, and if unable to reach them at our first meeting they will be ready for some future meeting. We want to organize for continuous work and future sessions quarterly if not oftener. The brother whose name I have placed with the different divisions of the programme is requested to open the subject with a written paper or an address and general discussion to follow.

J. W. Holt.

PLEASANT UNION CHURCH.

I met a good large congregation at this place the first Sunday in December and organized a Ladies' Missionary Society with twenty-one members and we elected Miss Lula Green, president, Miss Lina Johnson, Secretary, Miss Mary Green, Recording Secretary, and Miss Ola Upchurch, Treasurer. I hope the President and Secretary of the Woman's Missionary Board of the E. N. C. Christian Conference will supply them with literature and such information and encouragement as may seem advisable to them. The conference convening at this place has helped this church and country wonderfully. I saw Brother Ura Green around with his subscription list making up money to purchase a \$30.00 pulpit to place in our new church. He had succeeded in raising the desired amount. Brother Green is a power in the church when he puts forth an effort and is sure to succeed. He got one man to give \$15.00 on the pulpit. The church is trying to get her debts well paid by the first of May so we can have the new church dedicated the first Sunday in May. We hope Brother J. H. Moring will be with us on that occasion to sing for us. We are hoping for a good time and a big crowd.

To change the subject a little suddenly, I want to tell you readers of the Sun that Brother T. E. Green is all right now, for Woodrow Wilson and Simmons are elected and he was a grandson. He is now clothed and in his right mind though that boy is one of the finest that Harnett County can produce, if not the finest in the State, but it would not do to tell them that. It might upset his nervous being. This is the first grandchild. The little fellow lives in Dunn, N. C. He is five weeks old. May the Lord bless him and make a great man of him is my prayer and may He bless all the little grandchildren of Pleasant Union and all the crown and people also.

J. D. Wicker.

Dec. 5, 1912.

NOTES AND PERSONALS.

—Look at our Bible list, and select a nice Bible to give your friend for Christmas.

—Rev. J. D. Wicker reports the good news from Pleasant Union congregation of which he is pastor that a Ladies' Missionary Society has been organized there with twenty-one members. That is fine. Let the good work go forward until the good women have a missionary Society in every church in the Southern Christian Convention.

—Rev. W. L. Wells, Columbus, Ga., has our heartiest congratulations. The Bride was Miss Narvie Hobby, Raleigh, N. C., a most amiable and charming woman. The wedding was a quiet, happy, impressive one at the bride's parents, Mr. and Mrs. S. C. Hobby, Raleigh, N. C., Wednesday, December 6. It was a delightful occasion. The happy pair well and widely known, left for Columbus on the evening train.

If Dr. W. W. Staley had as good and wholesome and cordial a time at Chicago attending the Federal Council of the Churches of Christ in America last Sunday as this editor had preaching to his people in Suffolk, and enjoying their good hospitality, we know the Doctor will forthwith write the American Christian Convention a letter of thanks for appointing him a delegate to that great meeting.

When the Irishman was asked why he was digging the hole in the ground he replied "And be faith I'm not. I'm just taking the dirt out and leaving the hole." A case of an identical proposition stated in different language. Now for the life of us we can't tell whether Dr. Staley has staid in Suffolk so long till the people there with whom he has wrought and labored and lived have imbibed his own cordial and generous spirit, or that the gracious and generous people of Suffolk have imbued their pastor with these goodly graces and godly virtues. "And so right now," as George Eliot said in the opening sentence of her great book, "with this drop of ink at the point of my pen" I do not know which to write has the larger and greater heart, nor which deserve the larger meed of praise, this good man who is the pastor of a great people, or this good people who is the flock of a great pastor. Both were good to us last Sunday and the congregation sat with marvelous patience while we endeavored for we know not how long to break to them the bread of life from the Master's table. The gospel is sweet, and the old, old story is ever new, both to him who tells and to those who hear. What a gracious life we of the ministry have

been called to, and what happy and halloved privileges God has admitted us to enjoy while pursuing the pilgrimage here below.

SUFFOLK LETTER.

I left Suffolk Monday December 2nd at 10:45 A. M., via Norfolk, for Chicago where "The Federal Council of the churches of Christ in America" is in session December 4-9. I am a delegate to this "Council" from the American Christian Convention, Revs. Drs. J. F. Burnett, O. W. Powers, M. T. Morrill, and J. P. Barrett are also here as delegates. To our regret Rev. Drs. Martyn Summerbell, W. D. Samuel, and J. J. Summerbell are absent. Only national church bodies send delegates, and thirty-two, are affiliated with this organization.

I may present a few of the facts which will, in some measure, explain what the "Federal Council" is and does. It is a body that grew out of a universal conviction on the part of the various denominations in this country that they ought to reorganize and express Christian unity in order to add force and efficiency to our common Christian work. Denominations felt that cooperation had more value than competition; that waste of energy and understanding hinder progress in missionary enterprises at home and abroad; that small localities often have too many churches and large places too few; that some adjustments and concessions might be made to prevent overlapping in the interest of the kingdom. This feeling began to express itself in local and state Federations and this finally took shape in a nation-wide "Federation" of thirty-three denominations representing eighteen million communicants. The first regular session was held in Philadelphia in 1903, preliminary meetings having been held in New York in 1905. The meetings are now quadrennial and this meeting is the second regular session. Bishop E. R. Hendricks of the Methodist Church, South, and of Kansas City has been President for four years; his successor was Rev. Dr. Shailer Matthews. Dean of the Divinity School of Chicago University. The ratio of representation is four delegates from each of the constituent denominations, and one additional delegate for each fifty thousand members. This makes a membership of some four hundred and fifty or a body about the size of the Congress of the United States; and I presume it would not be wrong to remark that, as a whole, it represents more brain and manhood than that congress body. It is not small honor, therefore, to be a

member of the "Federal Council." There is no pay or salary, but the honor is equal to that of Congressman. Bishops, Presidents of Colleges and Seminaries, Editors, Lawyers, Secretaries of church Boards, pastors of all ranks and localities make up a body of men who represent actually a fifth of the population of the United States and potentially more than half of the population.

The power of the Council is advisory and cooperative only; but it has committees on Home and Foreign Missions, Family life; Sunday observance; Literature and Education; Church and Social Service; Peace and Arbitration; and Evangelism. These and other committees make studies and surveys of the whole field and the Council is moving toward a united front and forward movement in all the great undertakings of Christianity. James A. Macdonald, LL. D., Editor of the "Globe," Toronto, Canada, delivered a powerful address on "Forward Movements of the Churches" on Thursday night in Orchestra Hall. Vice President elect Thomas R. Marshall of Indiana is a member of the Council and made a great speech last night.

The fraternal feeling, the unanimity of sentiment, the earnest desire to advance the interest of the Kingdom, the equality of denominations, the necessity for cooperation to do the big things to meet the demands of this age, make the spirit of the meeting as sweet and cordial as if it were a single denomination.

The meetings are held in the Assembly Hall of the La Salle Hotel.

W. W. Staley.

NORFOLK LETTER.

The Tidewater Ministerial Association of the Eastern Virginia Christian Conference met at Memorial Temple this morning with the following brethren present, namely, Keys, Harrell, Jones, Harward, Johnson, Garman, and the writer. After a period spent most pleasantly and profitably in study and an exchange of views based upon Orr's "The problem of the Old Testament" the body adjourned to the Temple parsonage where we were most delightfully and hospitably entertained at a sumptuous dinner as the guests of Dr. and Mrs. Dennison. No tenderer, juicier, finer Turkey ever graced the table of President Taft than that which had been prepared under the careful supervision of Mrs. Dennison and so expertly carved and lavishly served to his guests by the Doctor. The occasion was perfect in all its appointments, and so thoroughly enjoyed by everyone that even Garman was induced to forego an

urgent engagement at Lambert's Point that he might remain with us. It was much regretted by all that Drs. Staley, Newman and other members of the Association were unable to be with us.

And, speaking of eating things, that reminds me. Yesterday, as a dinner guest of the Brother Rogers and family, of the Third Church, I was introduced, for the first time in my life to that delectable and characteristic Southern dish, "Possum and sweet potatoes." Brother Rogers and his excellent lady hail from Georgia, and Mrs. Rodgers knows how to prepare the dish so esteemed by Mr. Taff while he was in the South to a turn. All these ladies of the Third Church are fine cooks and splendid hostesses. Some time ago I touched upon the various qualifications of the men of our church, and, after the article appeared one of the ladies asked when I proposed to "characterize the characteristics of the women. I promised to do this soon, and I shall try to keep my promise in my own fashion.

It was a matter of deepest regret to me that, at the last moment I found it scarcely expedient to take a trip to Elon to be present at the lectures of Dr. Summerbell, in response to the cordial invitation of the President, Dr. Harper. If there be any atmosphere in the world in which I always feel myself perfectly at home it is the atmosphere of the Christian college. There is no other one cause connected with the work of the church of which I am quite so fond as that of Christian education. I am planning a trip to Elon at the next Commencement, when I hope to have time to just "loaf around" and drink in all the good things which I know will await me there. I am rejoiced to hear of the fine record Dr. Harper is making but, back of it all I know that there must be an immense amount of hard, drudging, painstaking, self-sacrificing toil. This, we sometimes forget when speaking of the success of any man or institution. We see only the pleasing results, but overlook the price that must be paid that the results may be achieved.

I must not speak too much of our own work, perhaps, since a due modesty would forbid, but will say that at Third Church we are forging onward. Our Sunday school has practically outgrown the present building and we are contemplating plans for some "conditions" as the colored brother says, to the house we are now in. Our church attendance is increasing and we are all hopeful.

Brother Keys recently assisted Brother Harward in a meeting at Newport News,

with good results. Dr. Dennison reports nearly twenty additions since coming to the Temple. I have no detailed reports from the other churches but all of them seem to be doing well.

Of his own fine meeting at Lambert's Point Brother Garman has already written for himself.

The work of the city churches keeps one moving. Everything is kept working night and day under forced draughts, so to speak, and speeded up to the highest number of revolutions possible. By and by, this tendency to do things in a hurry, and to look for and demand immediate results come to be a craze, so that men are "speed mad" in everything. Of course, the church cannot but feel the spirit all round her, or, at least be affected by it, so that, either she must adopt the same step or drop out of the ranks altogether.

Henry Spencer Booth.

ELON COLLEGE LETTER.

Nine years ago this June Elon College listened to a masterful baccalaureate sermon from Dr. J. J. Summerbell. That message won for him a large place in the hearts of our people, so that his promised visit to us for Dec. 4-6 to conduct an Institute on Campbellism was looked forward to with singular pleasure. Nor was a single bright anticipation unrealized when the distinguished scholar and man of God came.

The Institute was opened only to ministers and ministerial students, the only exception being that the writer was permitted to attend. Sixty three different persons attended the Institute of which there were six sessions of two and one-half hours each, many friends coming nearly three-hundred miles to enjoy the intellectual, spiritual feast spread for them.

The lectures disappointed some brethren, who had expected a bitter denunciation in controversial manner of the Disciples Church. They were given a distinct shock in the introductory remarks, in which the speaker made a sensible distinction between Campbellism and the Disciples Church, declaring that the church hierarchy of the Disciples' organization were insisting on the tenets of Campbellism, but that the spiritual virus injected into their movement by Barton W. Stone during his short affiliation with them had borne its legitimate fruit in rendering fully five hundred thousand of their members hostile to Campbellism. "I attack not the Disciples Church, but Campbellism in that or any other church," said he. And as the Institute pro-

gressed, tho the follies of Campbellism were laid bare with a master's grip, yet it was done in such a gentle, winning Christ-like manner that every individual listener's heart was gripped, and the argument given all the greater powerfulness by reason of the gentleness with which it was presented.

The speaker declared the thesis of the lectures to be, "That Campbellism is Rebellion toward Christ" and this thesis he gradually unfolded, sweeping every auditor with him, until all were ready to chant "amen" to the climax of the series which declared "That Campbellism Leads to Sin."

A more logical assembling and arranging of the material treated in the lectures could hardly be devised. After quoting from Campbell himself the peculiar doctrines enunciated by him, the lecturer examined each Biblical passage quoted by Campbell as substantiating his position and showed by invincible argument that the passages did not bear him out. Then followed Bible instances inconsistent with Campbellism, which in turn was followed by Bible texts refuting the doctrines advocated by him. Next came the refutation by appeals to Scripture and reason of the subsidiary fallacies of Campbellism, the main doctrines, teaching that the Gospel was not preached till Pentecost and baptismal regeneration, having already been properly pigeonholed among the puerilities of human thought. Of these subsidiary fallacies the writer noted thirteen separate and distinct items, and every one of them was exploded successfully and finally.

The grand finale of the series was entitled the "The Spiritual Effect of Campbellism" in respect to which I cannot do better than quote the words respecting it sent to one of the leading newspapers of the State by its local correspondent to this effect: "Campbellism leads to sin" declared by J. J. Summerbell in his concluding lecture before the Institute which began here Wednesday at 3 P. M. "and it leads to sin because it substitutes works for living faith. It makes people believe they are saved when they have been immersed, and this is folly. Salvation is cheap by its plan, merely the added expense of a laundry bill for the clothing dampened in the process. It and Romanism are the same at heart. Romanism says do penance for sin; Campbellism says be baptized and then commune each Sunday. Such a church becomes a social club, but it is ten times as successful in taking in members as any evangelical church, because of its not requiring any change of heart for its members.

(Continued on page nine.)

Sunday Schools and Christian Endeavor.

This department under the direction of Young People's General Convention. Frequent news items from Sunday schools, organized classes, and C. E. societies are desired. If you are interested in either or about to organize, address the department's editor,

CHARLES A. HINES, Editor and Cor. Sec.,

Greensboro, N. C.

A CHRISTMAS GREETING.

To the readers of this department: We wish a Christmas that will be remembered pleasantly. Too often the "good times" we have do not leave pleasant memories. When the momentary excitement and rapture are over there are regrets. These memories are such because we are selfish. Make this an unselfish Christmas.

To give to those from whom we expect gifts is not giving—it is an exchange. It reminds us of two boys "throwing" knives—not knowing whether they will get the most of the bargain or not, but willing to take a chance.

Every society and organized class should not think of giving to the class, but should seek out worthy poor children and seek to make their Christmas brighter and happier.

First Christian Philathea Class, Burlington.

Our class recently elected new officers, with Mrs. J. H. Brooks, teacher, and Miss Mary Turrentine, president. We have 32 members enrolled; average attendance, 22; hold business and social meetings each month. Each member of the class is anxious to succeed with all our class plans, and all together we are quite an enthusiastic band. This year we decided to try various plans for raising money to build a new class room, and have made \$41 for this purpose. We have a birthday bank into which each member drops as many pennies as she is old, the Sunday following her birthday. We hope to have a nice little sum when this box is opened. We have a Christmas savings bank account and take a special offering each Sunday for this purpose. By Christmas we will have \$25 to our credit, which we will give to the Orphanage at Elon College. We have a good many plans for the winter, of which we shall make a report later. (Maud Patzch, Reporter.)

First Christian Philathea Class, Greensboro.

Our regular business and social meeting was held in our class room at the church, Tuesday evening, Oct. 1st. Our teacher, Mr. W. B. Truitt, was absent from the meeting for the first time since

his connection with the class about two years ago. It happens that he was successful in persuading one of our number to become his life partner and they were away on their wedding tour. Our class has raised within the past few months about \$70.00 for the new S. S. rooms. We sold Larkin soap, perfume, and other products, had a lawn party, measuring party, and did some soliciting. We have used the contest plan principally for securing new members. We have a birthday bank to provide funds to buy clothing for our little girl at the orphanage. (Sallie McKaughan, Reporter.)

Won the Banner.

At a recent meeting of the Greensboro City Philathea Union, the Laura Philathea Class (Juniors) of the First Christian church won the prize for having the largest percentage of members present.

ORGANIZED CLASSES GROWING.

The International Sunday School association reports that the number of organized classes in the United States and Canada is 31,221, the Methodists leading with 9,804. The Baptists and Christians come next in numbers. More than a million people are enrolled in organized classes.

Notes on C. E. Topic, Dec. 22.

Subject—"What the Coming of Christ Has Done and Will Do for the World." Luke 1:67-79. (Christmas Meeting).

The leader should try to picture to the meeting present day conditions if Christ had never come into the world. Would not all of the world be as it is in the darker places? What has this coming meant to government, to civilization, to invention, to education, to material prosperity, to moral and social welfare?

Trace briefly the history of the nineteen centuries and point out the more important decisive historical events that have been offered by the religion and followers of our Master.

Civilization.—James Chalmer, the heroic missionary whom Robert Louis Stevenson called "the Great-heart of the South Seas," said that after twenty-one years of experience among the savages of the Pacific islands he had never found

a people there, or a single man or woman, who had been civilized without the gospel of Christ. Wherever he found a friendly people, one that would welcome a stranger, a Christian missionary had been there before him.

Progress.—Columbus never saw the continent of America, only the outlying islands. He did not dream of the great stretches of plain and mountain, or river and lake and forest that lay beyond. These things remained for the gradual discovery of decades. The shepherd and wise men and disciples did not dream of the joys that Christ was bringing to the world. These have been the unfolding discoveries of centuries.

Peace.—An infidel artist was commissioned to make a caricature of a Salvation Army meeting. He went to the meeting, but his storm-tossed heart was so impressed by the peace which he saw upon all the faces of the workers that he became a Christian. Christ came to bring peace to the world, and this peace has entered the souls of all who believe on Him.

Health.—Hospitals are unknown in pagan lands. The sick are cast out to die, especially if they are old. If there are doctors, their medicine is a horrible concoction, doing nothing but harm, and their superstitious rites are abominable. Dirt and indescribable impurities are everywhere in heathen countries. Diseases born of filth kill their millions there. Christ, the good Physician, has established hospitals, built up sanitation, inspired a desire for cleanliness, taught us to care for the body, which is the temple of His Holy Spirit.

The above are merely suggestive and just a few of those treated in the Christian Endeavor World. There are many others you can use, among them:

Salvation, Cheer, Promise, Safety, Reform, Incarnation, Opportunity, Freedom, Development, Missions, Bible, Democracy, Riches.



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Begin on page 7.

Even the good Bible word repentance it changes into the word reformation. Such a church is doomed, or it will doom the world."

So impressed were the members of the Institute by the might, worth, and import of what they had heard that they not only expressed to the lecturer their appreciation, but called upon the Christian Publishing Association to give the public the matter therein contained in book form, pledging themselves to do all in their power to foster its sale when printed. This petition has been filed with the President of the Christian Publishing Association and will no doubt receive favorable consideration at their hands. The signers of it feel that this book forebodes much for us as a people, and this writer fully agrees with them. We further agree with Dr. Summerbell in his belief that the Christian Church owes it to the Disciples Church to rid them of Campbellism and, if it can not do this, that we ought to open our doors to those of the Disciples Church who do not believe the heretical doctrines taught by their church hierarchy. This book when published, will be in direct line with such a program and such a policy.

Dr. Summerbell also preached a great sermon to the students and citizens here Sunday morning on "The Place of Women in the Kingdom." The First Christian Church of Greensboro laid claim on him for Sunday evening to which reluctantly, but sacrificially the College agreed. His visit was a benediction to us all. His utterances reached our intellects: his spirit and manner gripped our hearts.

W. A. Harper.

Begin on third page.

property here having been purchased by Mr. Pritchette of Cross roads section. We regret to lose the Barnes family, but welcome our new citizens with cordial greetings and many good wishes.

Mr. W. R. Hinton, travelling salesman, has moved into the Moffitt home and becomes a citizen of our town. Next? Narvie Hobby, Raleigh, N. C.

The College Fall Term Examinations begin on Saturday morning and continue for one week. Most of the student body will spend the vacation season from the 21st to the 31st with loved ones at home. All of them expect to return, and here is hoping that no misfortune or accident will prevent the return of any one of them. And will not our friends send us several new ones? Thank you.



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The Expression Department will give a mid-year public recital on next Thursday evening in the College Auditorium.

Dr. Amick attended the Alamance County Teacher's Association, Graham, N. C., on Saturday and made an address to the teachers. It was much complimented.

Mrs. Jos. H. Farmer is this week visiting at News Ferry, Va., where Brother Farmer is closing up his year's work on his farm and getting in readiness to become a permanent resident here.

Elon extends best wishes to Rev. and Mrs. W. L. Wells, Columbus, Ga., on their recent marriage. Mrs. Wells as everybody knows or should know was Miss Narvie Hobby, Raleigh, N. C.

Dr. Summerbell's sermon Sunday morning was a gem of thought, eloquent in direction, impressive in delivery. It challenged old attitudes, but carried conviction to the heart and inspired to better living. This writer wished he was a woman, if he had only been good enough. That sermon ought to be published.

W. A. H.

PNEUMONIA WEATHER.

Pneumonia is a dirty-air disease. When the weather is mild and doors and win-

dows are kept open there is little pneumonia. But when the coming of cold weather, when people shut up their houses, the pneumonia cases and deaths multiply with fearful rapidity.

You cannot go under the wire as a real winner of life's race unless you have the physical strength to carry on your work.

The American people sleep too little and eat too much. The average man requires eight hours of sound sleep every night.

Regular bathing is not a luxury; it is a necessity.—N. C. State Board of Health.

WORK AND HEALTH.

Nothing incapacitates working people so thoroughly and so affects the quality and kind of work they turn out as physical disability. In other words, good health means good work and bad health means bad work. So, then, it should pay, from the dollars and cents standpoint alone, to provide proper light, plenty of fresh, wholesome air, and the best possible surroundings as to cleanliness and comfort that the nature of the industry will permit; and bear in mind that the best of all these qualities are none too good.

WOMAN'S HOME AND FOREIGN MISSIONARY DEPARTMENT
OF THE SOUTHERN CHRISTIAN CONVENTION

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This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by the other members of the Board, to whom all items of missionary interest and matter for the Department should be sent.

WHY DO HEATHEN WOMEN NEED
WOMEN PREACHERS?

By Rev. Ellen G. Gustin, Attleboro, Mass.

There are two very simple reasons for this fact, and the most abundant proof to justify the sending out of women qualified either to tell them the simple story of the life and love of Jesus, or when need requires, to minister to bodily suffering as we women with Christian homes and Christian husbands cannot readily conceive. In order to fully understand what heathendom means, we must face the awful fact that nowhere in the world outside lands where human nature is lifted above its animal side, is woman any thing but a toy or slave to man. There is no real home life where God, the Father Almighty, is not known, even in Christendom, and much less in heathen lands. Then imagine, if you can, what it would mean to you if a woman came to you in your home, where man could not easily come, and, sitting down beside you, told you quietly that what she was telling you had made her what she was, and would, if you would only listen and believe, make you what she was in peace and gentleness and power and bless those that you love. Do you not see what it would mean to any woman, however degraded and desolate, to hear from another woman the dear old story that has given to each of us Christian women all that has made the life worth living?

No man can have the intuitive knowledge of what Jesus must mean to women accustomed only to see in men either her tormentors, or, at best, her more-or-less gentle master. Heathen women need to hear from other women differentiated

only from themselves by the knowledge of Jesus, all that His Gospel holds for them of healing and blessing. It would be well if female ministers to heathen women could also be wives and mothers. The saddest side of life to heathen women lies in the awful sorrow of wifehood and motherhood; but if there cannot always be married missionaries to preach Jesus to heathen women, then let them be single women, to whom this precious work is given, ask the Lord to bathe her soul in such a realization of Himself, and such a memory of the saintliest woman sufferer she has known, that the woman to whom she speaks shall realize that the one speaking to her is not only the Savior of all but has seen sorrows as deep as those of her auditor, confronted and healed. If you can go and tell the "story of Jesus and His love," in the name of Jesus go but whether you go or stay in your home I beg you to pray as you never prayed before for those "who sit in darkness and in the shadow of death."

IN BEHALF OF CHAPEL HILL
CHURCH.

It was my pleasure to be with Rev. N. G. Newman and his congregation at Holy Neck third Sunday in November. I met many of my friends of former days, and made new acquaintances. The church showed its good wishes for the Chapel Hill Church by making a liberal contribution to it. Bro. Newman and the congregation were extremely kind to me.

Sunday night was spent in Suffolk. Bro. Staley and the church showed me great kindness, and caused me to rejoice by making a nice donation to the Chapel Hill work. I was delighted to spend a night in each of the following homes while in Eastern Va.: Rev. C. H. Rowland, Rev. N. G. Newman, Bro. Norfleet, Bro. Farrow, Bro. W. J. Lee and Rev. H. H. Butler. Besides the collections taken at Holy Neck and Suffolk churches, Dr. Holland, W. J. Lee, Mrs. W. J. Lee made contributions to the Chapel Hill church. The pastors whose congregation I could not visit have kindly promised to take collections for the Chapel Hill work. These Eastern Va. people have not forgotten how to be kind to visitors. May God bless them all.

I was at Chapel Hill Tuesday and Wednesday, and was much pleased with the progress made on the building of the Christian church. About three fourths of the brick work is done. If we can have two or three more weeks of good weather, and can get the slate in time, the house

will be enclosed. Our people are getting quite enthusiastic about it. But large bills are to pay every Saturday. This takes money. Let every one who wants to put some money in the Christian church at the University of N. C. send it now, at this one time of great need.

W. G. Clements.

DIED.

Young.

December 1st witnessed the passing out of time into eternity William Thomas Young. Truly a good and benevolent man has fallen in Israel.

He attended the Sunday school as usual, Bro. S. E. Winston called on him to open with prayer, and he breathed a prayer I shall never forget.

He was thankful for an opportunity to attend the house of the Lord, and though not as well as usual, if it was the Lord's will he was fully resigned.

He also prayed for the success of the church and its advancement.

After the services of the Sunday school, the spells of weakness to which he was subject, compelled him to hasten home and in a few short moments breathed his last.

To die in the harness was his wish, in this the Lord answered his prayer.

On Monday at three thirty P. M. the services were conducted at the Christian church, Bros. Wellons, Clements and Long assisted at the services. Each one of them gave beautiful tribute to the memory of the departed.

The Masonic order, to which he belonged, took charge of the remains, making the services impressive.

William Thomas Young was born May 22nd, 1836. Died Dec. 1st, 1912

His age was 76 years, 1 mo. and 9 days.

He was united in marriage to Miss Caroline Melissa Watkins nearly fifty years ago.

If Bro. Young had lived till next August they would have celebrated their fiftieth wedding anniversary.

Bro. Young was a member of the Christian church for fifty years.

He was a devout Christian a good citizen and benevolent and kind neighbor.

We extend to sister Young his constant and devoted companion of many years and to the members of the family our sincerest sympathy.

H. F. Wolfe.

Humble.

On Sunday October the twenty-fifth Bro Peter Humble was called from time to eternity.

He was the founder of Smithwood Christian church and for many years a devoted member.

He gave it his earnest support both in time and means.

Some years ago he became paralyzed and was barred from active service. But his interest in its welfare was ever active.

Bro. Humble was a good citizen, a man of integrity and of high moral character that could well be imitated by the young men of the community.

Bro. Humble was 74 years of age, the allotted age of man and "though he be dead yet liveth."

H. F. Wolf.

Cox.

Candis Armelia, daughter of V. M. Cox, was born March 17, 1881, and died Nov. 15, 1912. Age 31 years, 7, months and 28 days. She professed faith in Christ at the age of thirteen, and united with the church at Pleasant Ridge. She was devoted to her church and Sunday school, and was a teacher for several years at Pleasant Ridge and at Holly Springs. Her faith in God was strong, and her life was an imitation of her Master's. She blessed her home, her church, and her community by her pure and unselfish life. Her many friends were strongly attached to her, and they mourned her departure as though she had been a near and dear relative.

We buried her in the beautiful cemetery at Pleasant Ridge, and covered her grave with beautiful flowers. We mourned her death, but feel assured she had gone to live with Jesus.

The father and mother, the brother and three sisters have their pastor's sympathy and prayer in this hour of their sad bereavement.

T. E. White.

YOUR HEART



Does it Flutter, Palpitate or Skip Beats? Have you Shortness of Breath, Tenderness, Numbness or Pain in left side, Dizziness, Fainting Spells, Spots before eyes, Sudden Starting in sleep, Nervousness, Nightmare, Hungry or Weak Spells, Oppressed Feeling in chest, Choking Sensation in throat, Painful to lie on left side, Cold Hands or Feet, Difficult Breathing, Dropsy, Swelling of feet or ankles, or Numbness around heart? If you have one or more of the above symptoms, don't fail to use Dr. Kinsman's Guaranteed Heart Tablets. Not a secret or "patent" medicine. It is sold to one out of every four has a weak or diseased heart. Three-fourths of these do not know it, and hundreds have died after wrongfully treating themselves for the Stomach, Lungs, Kidneys or Nerves. Don't drop dead when Dr. Kinsman's Heart Tablets are within your reach. 1000 endorsements furnished.

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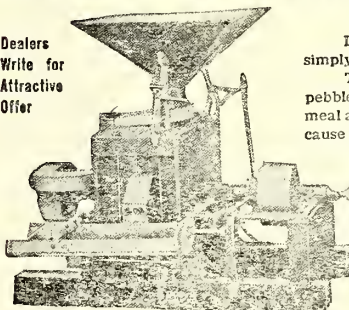
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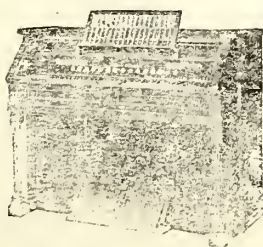
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Dear Children and Friends:

I just know you would be delighted to see how we are enjoying the many gifts which have been sent to us this Thanksgiving. The churches and Sunday schools, and individuals have been so liberal with their contributions, we don't know how to thank them enough. Surely the Lord will add His blessings, and in abundance to those who give in this way. We feel pretty sure our bills which have accumulated during the dull months will be paid by the 1st of January.

Uncle Jim and Aunt Myrtle will leave today. We are sorry to give them up, for they have been such a great help to us; and, our love and best wishes go with them to their new field.

By reference to last week's paper you will observe a mistake. There are two headings "Water and Sewerage," when the last one on our copy is "Thanksgiv-

ing." We trust that our friends who gave to that cause understood this and did not criticize as it was no fault of ours.

Fondly,

Emory M. Carter ("Uncle Emory.")

DONATIONS.

Mrs. Will Shannonhouse and Mrs. Frank Nash, Norfolk, Va., one box clothing.

Mrs. E. T. Brickhouse, Norfolk, Va., 52 post cards for children.

North Emporia, Va., by Mrs. L. D. Browning: 1 quilt, Mrs. L. D. Browning, 1 quilt, Mrs. T. J. Vaughan, 1 quilt, Mrs. W. H. Gay.

Union, Va., Christian Church, by Alfred Hayes, one box, containing: one package dried fruit, 23 cans fruit, one bottle pickles, two glasses jelly, one package coffee.

Bethlehem, Va., two barrels containing: one pair blankets, Mrs. T. F. Holland, 2 pair hose and package of bed linen, Mrs. J. E. Harris, 10 handkerchiefs and 2 towels, Mrs. Felton Brinkley, 39 cans of fruit from, Mesdames Darius King, David McClenny, N. W. Byrd, W. H. Byrd, M. E. Pruden, J. E. Harris, W. H. Holland, S. Oliver, G. T. Luke, W. B. Byrd, L. E. Whitehead, E. D. Smith, Ava L. Roberts, Misses Janie Harris, Mary Pierce, Bessie Harris, Mesdames J. H. Pierce, W. J. Joyner, W. J. Pierce, Upton Savage and W. Emmette White, 2 bath towels, Mrs. David McClenny, 2 pair hose, Miss Mabel Brinkley, 4 towels, Maie Cullifer, 6 pairs hose, Mrs. E. F. Cullifer, 5 pairs hose, Maggie J. Wright, 10 yards gingham, Mrs. J. W. Folk, 1 box soap, Katie Sue Byrd, 1 quilt, Mrs. B. A. Duke, 1 pair bath towels, Mrs. W. B. Byrd, 2½ yards calico, Mrs. Joyner, 2 bars soap, Eunice M. Byrd, 1 bolt bleached domestic and clothing for girls. Obie Story.

Jonesboro Christian Ch., one box containing: 13 cans of fruit, donated by Mesdames. R. L. Watson, W. L. Thomas, J. M. Brannon, T. M. P. McLeod, C. C. Thomas, A. J. Melver, Janie McFarland, L. H. Lawrence, Staly Watson, Ilene Watson, K. H. Phillips, Miss Nannie Phillips, and Mrs. Fannie McNeil.

Third Christian Church, Norfolk, Va., by D. J. Bowden, one box containing: Clothing, 2 pair towels, 1 box soap, 1 can syrup, 1 bucket paint, The Jenkins' Paint and Oil Co., Norfolk, Va., 1 paint brush, 8 cans fruit.

Antioch Christian Church (near Windsor) one barrel by Mrs. M. V. Bradshaw, containing: 1 pack clothing, Mrs. Mattie Davis, 1 quilt, Mrs. M. V. Bradshaw,

1 quilt, Mrs. R. A. Butler, clothing, little Violet Davis, 1 pack dried fruit, Mrs. R. A. Jenkins, percale, Mrs. P. C. Bradshaw, 2 pair hose, Mrs. Elizabeth Gray, 1 package dried fruit, Mrs. W. W. Saunders, 13 cans fruit by Mesdames. R. H. Barrett, N. Y. Lewis, Chas. Tomlin, M. T. Barrett, L. L. Joyner, W. A. Cobb, J. A. Duck, J. H. Bredger, Geo. Uzzell, and W. W. Saunders.

Lynnville Christian Church, Valley of Virginia, by Mrs. J. A. Scott, one box containing: 1 sack dried fruit, 10 cans tomatoes, 3 strings pop corn, 1 can preserves, 3 pints seed beans, 2 cans of cherries, 2 dozen tablets, Miss Ora A. Scott, 2 dozen lead pencils.

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And we truly hope and pray
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On this glad Thanksgiving day—
To help the Cause to live.

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Raleigh, N. C.,

December 2, 1912.

Dear Uncle Jim:

We are sending dues for three months, October, November, and December.

It will soon be time for "Santa," hope he can go to see the orphans, and also all the cousins.

Your loving nieces,

Bettie Franks;

Noma Franks.

Yes, the children here are beginning to talk of "Santa" and wonder what he will bring them.

Sanford, N. C.,

December 4, 1912.

Dear Uncle Jim:

I will write my letter for December. I am so sorry you are going to leave. Hope you great success wherever you go. Have you received your Thanksgiving box yet? Hope you have. We are looking for a nice time Christmas.

I close for this time, with love to you and all. Enclosed find a dime.

Your niece,

Annie Pearl Way.

Thank you, Annie Pearl, we are glad to have you write. Uncle Jim leaves today. We are all sorry for him to go, but we trust you will not lose interest in the corner.

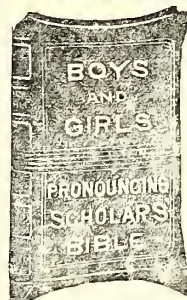
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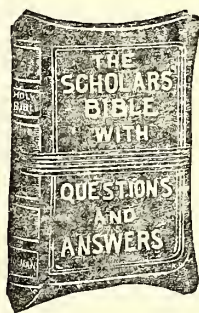
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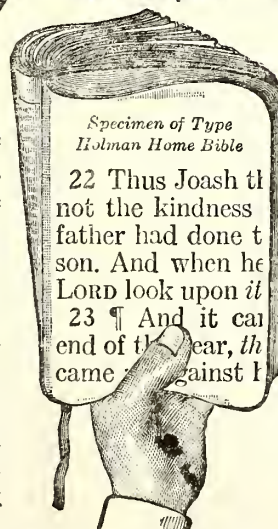
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the priests, the Le'vites, the singers, the Neth'i-nims, they that had separated then

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